

The Canadian Churchman

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

TWENTY-THIRD SUNDAY AFTER TRINITY.

(October 26th.)

Holy Communion: 259, 260, 373, 525.

Processional: 7, 536, 599, 664.

Offertory: 347, 492, 510, 595.

Children: 688, 694, 701, 702.

General: 27, 406, 407, 541.

The Outlook

Family Worship

The report, presented at Saskatoon, of the Committee on Family Worship appointed by the M.S.C.C., is a truly valuable one, and we have no doubt that its resolutions will be issued and circulated widely in our Churches. Strong emphasis is placed upon the importance of a regular and diligent study of God's Word in family life, and clergymen are urged to preach on the subject of "Religion in the Home." Many intimations have been received as to the appreciation felt for the small compendium of Family Prayer, and it is believed that in the use of this means of grace will be found the solution of much that causes trouble and concern at the present time. A striking illustration is given of this, which we cannot do better than reproduce in full. It comes from a clergyman in the West:—

"I was preparing a 16-year-old boy for Confirmation, and in a private interview with him he remarked that he had taken home to his father one of the little books on 'Family Prayer,' about which I had been speaking on a previous Sunday, that his father had read it and had asked some questions about what I had said regarding the matter, and had begun,

for the first time in the history of his family, to have daily prayer. Soon the father appeared in church (he had not attended for years), then the mother came, and she had never been there before; soon they brought a five-year-old child for baptism. Then the latest development took place. On Sunday last the boy's mother waited after church and gave me a letter which turned out to be from her husband, and reads as follows:—

"Dear —, Enclosed please find \$5.00 to be expended as you see fit towards St. — Church. You can call on me on the first of every month and you will receive the above amount. This is all that I can afford at present outside the general offertory. I do not wish my name to appear in connection with anything I give."

Well may the clergyman add that in his opinion the root of nearly all our difficulties is spiritual indifference, and that the root of this indifference is lack of religion in the home.

Reform in Church Music

The Bishop of Oxford, with his accustomed frankness and fearlessness, has an interesting and valuable word in a recent number of his Diocesan Magazine on the subject of Church Music, and says that there is nothing in which reform is more needed:—

There are some reforms I should like to see introduced generally without delay. I should like to see a restoration in our Sunday and Festival services of the use of the natural speaking voice in parts of the service. In particular, I would certainly abolish the saying on a note the Vestry prayers and other extra liturgical prayers, with their Amens. Choirs should learn to say as well as sing prayers. We should say and not sing the preparatory part of Morning or Evening Prayer, and (I would add) the intercessions after the Third Collect, and in these parts of the service the Amens should also be said and not sung. This at least applies to all except the largest churches. At sung Eucharists there are many parts of the service which are better said in the speaking voice. Again, we need a great or fresh effort to make the singing of the Psalms intelligent or intelligible. These are reforms fairly easy to make without delay."

This plea for the use of the natural speaking voice is particularly welcome, coming from Bishop Gore, and we hope his words will have due weight in Canada. There is no doubt whatever that the singing of many of the prayers on a musical note is not conducive to real reverence and true participation in intercession on the part of the laity. The beauties of our Service and the helpfulness of it as a means of worship are still unknown to many who have never heard the prayers really and properly prayed.

Music at Weddings

There is another matter which calls for serious and immediate attention, and this applies to Canada rather than to England. It is impossible to avoid noticing the accounts given in our papers of marriages in churches. Soloists are allowed to sing songs which by no stretch of imagination can be regarded as sacred; on the contrary, they are often ultra-sentimental and wholly inappropriate to a conse-

crated building, and to a time that ought to have due solemnity associated with it. Only the other day we actually saw the announcement of a marriage during which a soloist sang a song called "Because." And another, "Love's Coronation." Could anything be more deplorable? Then, too, the organ selection is often equally inappropriate. There is ample music of a dignified and suitable kind to be obtained without introducing Wagnerian and other pieces which bring with them associations altogether removed from those of the Church and worship. If only our Bishops and clergy would insist upon musical selections at weddings being appropriate to the occasion the trouble would cease at once. In these days, when there is so much superficiality and lack of reverence, we dare not allow our Churches to be turned into places where secular music is rendered as part of a solemn Service.

Religion in England

If it were not so serious a matter we should be inclined to smile at the statements attributed to Dom Gasquet, who has been giving the New York reporters his opinion of religion in England. He told them that Protestantism is becoming a negligible force; that Oxford and Cambridge are becoming more and more atheistical; that the Anglican Bishops have lost all authority over their clergy and are quite frankly Freethinkers; that the middle classes no longer throng Dissenting Churches; that the lower classes are absolutely without religious impulse; and that the future lies wholly between Roman Catholicism and Freethinkers. Then Dom Gasquet concluded: "If we could only reach the middle classes England would soon be again a Catholic country." It is wonderful how easily even a scholarly and able man can see what he desires to see. We are quite prepared to believe that religion in England is not at all what it might and ought to be, but we are equally certain that there is no real warrant for the extreme, and even astounding, statements apparently made by Dr. Gasquet. The confession of Rome's inability to reach the middle classes goes to the very heart of the matter, because it is in the English middle classes that the question of religion will really be settled. Father Gasquet's words, "if we could," have much more behind them than he imagines. He should turn his attention to the recent remarkable book by a Roman Catholic authority, in which the inferiority of German Roman Catholicism to Protestantism is plainly pointed out, while accounts from Italy, the home of Roman Catholicism, are even sadder. We believe that Roman Catholicism has made, and is making, more sceptics and unbelievers than converts; and under the present Papal régime it seems likely to continue to do this deplorable work.

"The Failure of Education"

The recurrence of Children's Day gives point to some criticisms made in a paper on national education, recently read by a well-known English authority, Professor Griffiths, F.R.S. He affirmed that there is universal discontent with the results of the English education system, and that the complaints are not only for want of knowledge, but for want of intelligence. He holds that greater prominence is given to the acquisition of knowledge than to the development of character, and that this is to proceed in the wrong order. Over-centralization is leading to a uniformity and a control which are fatal to all initiative